

They looked for a city  
which hath foundations  
whose builder and maker  
is God.

By Faith Noah being  
warned of God of  
things not seen as yet  
prepared an ark to  
the saving of his household.

Many are called, but few are chosen.

This Jesus shall come in like manner  
as ye have seen him  
go into heaven.

Therefore they that  
were scattered  
abroad went everywhere  
preaching the word.

All the earth shall  
be filled with the  
glory of the Lord.

While the  
bridegroom tarried  
they all slumbered  
and slept.

The Kingdom and  
dominion shall be  
given to the people  
of the saints of  
the Most High.

At midnight there  
was a cry made.  
Behold the  
bridegroom  
cometh.

Jesus came into Galilee  
preaching the gospel  
of the Kingdom  
of God.

He that overcometh shall inherit all things.

# The Megiddo Message

*Devoted to the Cause of Christ*

"What Must I Do to be Saved?"

A Study of Biblical Evidence Concerning the  
Holy Spirit

IN THE HANDS OF THE POTTER

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

BABYLON SHALL FALL

Vol. 41, No. 10

May 8, 1954

# THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

May 8, 1954

## To aid your Bible study

**The Megiddo Message**—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, **THE MEGIDDO MESSAGE** will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in the names of your friends who may be interested in reading this publication, for a free sample copy. No obligation on your part or theirs.

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**THE Megiddo Mission** is an independent organization. It is in no way affiliated with any other religious body. It was founded in the year 1880 by the late Rev. L. T. Nichols, and has been located at the present address in Rochester, N. Y., since 1904.

The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

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## “What Must I Do to be Saved?”

**T**HE Almighty God of Heaven has outlined in His Word a grand plan of salvation for mankind which is one divine harmony and should cause faith to grow exceedingly. Of all questions ever uttered by the lips of man, the most important is, “What must I do to be saved?” With the unmistakable evidence before us of the shortness and frailty of our mortal existence, it would seem that every intelligent person would believe the statement of the Apostle as recorded in James 4: 14, “For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.”

How true! There is nothing but clouds around and darkness ahead to all who are living merely for self, for the transient pleasures of this brief life. True, there may be a certain degree of what they term pleasure; but the grave yawns with open mouth at the end of the journey.

The very question: “What must I do to be saved?” is in itself proof that the boon to be bestowed is at the absolute disposal of the Giver. It is an admission that, individually, we have no claim upon it and that the Bestower has the right to state the conditions upon which it shall be granted. But the majority fail to reason correctly. They believe that they have only to call upon Almighty God to forgive their sins, and their transgressions are automatically wiped out apart from any reformation on their part. In other words, it is simply sin and confess and never forsake. This theory has no foundation whatsoever in the Scriptures.

How often we have heard the remark: “God would not be just if He refused to save people apart from keeping all His commandments”!

Let us reason upon this matter: Suppose a millionaire should come to your city and of his abundance give to each person therein a thousand dollars as a free gift, leaving with them a book containing explicit directions which, if they would read carefully and earnestly, paying heed to all its directions, obeying every command contained therein, that upon his return to the city after a lapse of time he would present each obedient one a million dollars and would choose them as his lifelong friends. Not only that, he would favor them with the richest blessings because, having proved so faithful, he would know he could trust them.

Ask yourself: Would not that man be considered most kind and good, worthy of love and honor, to give so freely to all, besides bestowing special rewards to those who proved worthy? You would say he was most reasonable and just, and would count any man who had received the thousand dollars and yet had failed to comply with the conditions laid down to gain the greater reward very ungrateful if he should in return blame the liberal giver for not giving him the million dollars.

Yet this is the attitude of the majority of mankind toward the Almighty Giver. They expect Him to bestow upon them the great reward of eternal life in glory apart from any compliance with the conditions clearly outlined in His regulations.

It is the purpose of the High and Holy One that inhabiteth eternity, in His wonderful plan for this earth, to fill it in seven thousand years with happy, glorified, immortal beings. In carrying out this grand and glorious

plan He has given to all earth's teeming billions this life with all its attendant blessings, leaving them a Book filled with the most attractive promises and exact conditions to be complied with in order to gain the promised reward. Furthermore, He has promised to all who will read and obey all it contains, a life that shall never end, with pleasures forevermore in a Summer-land of love and glory.

If the theory that the world in general believes were true, that the Almighty began His work on this earth only about six thousand years ago, and His labors were confined alone to this globe, He truly would have to accept almost any kind of material to have anything to show as the result of His efforts. But no; He is “from everlasting to everlasting” and has had an eternity in the past in which to work His will; and He has an eternity in the future in which to shed abroad His blessings. He is the Creator of worlds upon worlds in the immensity of space from which to choose His faithful ones; so He will not stoop to the low and groveling ones of earth who refuse to be exalted by the power of His mighty Truth and form characters worthy of His divine approval.

In chapter 66: 1, 2 the Prophet Isaiah pictures the power and majesty of Almighty God: “Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” God is so very gracious and merciful that He promises this present life in which to work out their salvation, to all who will read and obey His wonderful Book. There need be no fear that one's days will be shortened before he has had time and opportunity to complete the work required.

Why do we make this assertion? Because we have the promise of this life in which to do the work. It is plainly stated in I. Timothy 4: 8, “For bodily exercise profiteth little:”—or ‘for a little time’ (margin)—“but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” How reasonable that the Apostle prefaced this statement with the admonition: “Exercise thyself rather unto godliness,” seeing that this exercise will not only give this life but contains the promise of the glorious one which is to come!

### GIVE ATTENDANCE TO READING

What did the great Apostle mean when he gave the command to exercise unto godliness? The connection in verse 13 makes it clear: “Till I come, give attendance to reading, to exhortation, to doctrine.” Notice, the first thing commanded is, “give attendance to reading.” It is evident then that no man or woman who is not giving attendance to reading is exercising unto godliness; and all such can have no hope of the life which is to come. This *reading* has reference to that which will promote the growth of the “new man.” Paul elaborated further that the exercise unto godliness must be supplemented: we must “meditate upon these things,” he says, “give thyself wholly to them; that thy profiting may appear to all.”



We can readily perceive that the person who gives himself wholly to these requirements has no time left for the follies of this world: for card parties, pool, bingo, baseball, the theater, moving pictures, or the television with its degrading influence. The Christian is commanded to redeem the time, because the days are evil (Eph. 5: 16). Those who are exercising unto godliness are not the class of whom Paul speaks in II. Tim. 3: 1—4, which includes "lovers of pleasures more than lovers of God." Jesus said in Luke 9: 23, 25, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. . . . For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" This is the wisdom of God which must be heeded, if we would gain that great salvation.

Are we willing to be taught of God, to apply our hearts unto wisdom in order that we may gain a life which shall never end? It would seem that all would cry: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90: 12). We might acquire earth's millions, but it would not stay the hand of Death, neither would it drive disease from our system. What must we do that we may gain the victory over death and the grave, that we may sing the song of the redeemed, and forever bask in the sunshine of eternal glory?

#### EQUAL UNTO THE ANGELS

One picture before us is the end of this short life; on the other hand we have the blessed promise of Jesus in Luke 20: 35, 36, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection." And He says of them, "Neither can they die any more: for they are equal unto the angels." What a glorious promise to frail mortals! Made equal unto the angels; endued with a vigor of constitution that shall never decay; strength of intellect that shall never weaken; purity of nature never to know corruption; beauty that shall never tarnish; life that shall never end!

Let us listen to the promise of Jesus given through John the Revelator (21: 3, 4), "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Think of the sorrow, pain, and death on every hand now, and then picture that blessed time when the former things—the present misery and suffering on every side—have forever passed away! In the glad morning of the Resurrection, after the second coming of Jesus when the risen saints have gained the victory over death and the grave, they shall shout, "O death, where is thy sting? O grave, where is thy victory?" (I. Cor. 15: 55). Then their corruptible bodies shall have been changed and made like unto Christ's glorious body (Phil. 3: 20, 21); for the former things shall have passed away.

There is great consolation to every believer in the words of Jesus in Rev. 21: 5—7. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Could we but convince all humanity that these words are true and faithful, and that this glorious state of bliss awaits every humble, obedient follower of the Master, they most certainly would cry, "What must I do to be saved? How must I conduct myself that I may be worthy to gain the glories of that greater Day?" It is unbelief, indifference, lack of faith in the High and Holy One who inhabits eternity, and disdain for His Holy Word, that is the reason the masses of humanity are in the low state of spirituality they are found today.

#### A STRONG ABIDING FAITH REQUIRED

Infidelity is on the increase and is making such inroads among even professed Christians that it has become popular to doubt the divine authorship of the Bible. Nothing can arrest this downward trend or silence the critics of the Scriptures but to hold aloft the banner of Truth and prove to a doubting world that upon its glorious folds there are no impossibilities, absurdities, or contradictions (Psalm 60: 4). So long as doubt lingers in the human mind, men and women will not become devoted Christians, doers of God's commandments. A strong, abiding faith is a prerequisite to a successful fight against the promptings of the lower nature. The Bible, as God gave it through "holy men of old" and caused it to be written, is free from every error.

In Hebrews 11 is given a long list of noble characters "who by their faith conquered kingdoms, attained uprightness, received new promises, shut the mouths of lions, put out furious fires, escaped death by the sword, found strength in their time of weakness, proved mighty in war, put foreign armies to flight. Women had their dead restored to them by resurrection. Others endured torture, and refused to accept release, that they might rise again to the better life. Still others had to endure taunts and blows, and even fetters and prison. They were stoned to death, they were tortured to death, they were sawed in two, they were killed with the sword. Clothed in skins of sheep and goats, they were driven from place to place, destitute, persecuted, misused—men of whom the world was not worthy, wandering in deserts, mountains, caves, and holes in the ground" (Heb. 11: 33—38, American Translation). Have we anything comparable to pass through in this "the cool of the day"?

In Hebrews 12 we read: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus is here set forth as our great Example, and we are commanded to look to Him and follow His steps. What enabled Him to endure the cross and despise the shame? Nothing less than the joy set before Him. And we, too, can never hope to come off victorious unless the joy is ever glowing before us, outshining by its brightness the fleeting, transient, fleshly joys of the present.

#### FAITH IS THE VICTORY

With the reward in view, the Apostle Paul could exclaim: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II. Cor. 4: 17, 18). It was the thought of

obtaining that "far more exceeding and eternal weight of glory" that enabled Paul, together with Silas, to sing praises at midnight in the prison cell with their feet fast in the stocks. It was the prospect of the "eternal weight of glory" that caused him to suffer willingly "the loss of all things" and press for the prize (Phil. 3:8-13).

It was the joy set before him that caused him to exclaim: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Hear his answer: "Nay, in all these things we are more than conquerors through him that hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 37-39).

Seeing that none of these things could have power to separate that beloved Apostle from the love of God, the question should arise in the mind of every Bible believer: What is that potent force? what is the love of God? This very important question is answered in I. John 5:3, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Paul was persuaded that none of these things he mentioned—and he covered the entire category—could prevent him from keeping the commandments of God; for he had his eye fixed on the prize, knowing that if faithful to his trust he was certain of the sure reward (Prov. 11:18).

Again the Apostle declares in Heb. 11:6, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The first thing necessary, then, is to believe that God is: that the High and Holy One in whom we live, move, and have our being, really exists, and that He will make good His promises and abundantly bless all who diligently seek Him. But simple belief is not enough; it must be accompanied by works of righteousness.

#### TO BELIEVE IS TO OBEY

Many have said to us: "I believe in God and Jesus, and that is all that is necessary!" They do not understand what it is to believe in God and Jesus. We find that Jesus spake only the commandments given Him of the Father, as we are told in John 8:28, 29, "I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: and the Father hath not left me alone; for I do always those things that please him." Jesus taught His followers to observe all things whatsoever He had commanded them; and anyone who does not do this, or refuses to believe it is necessary to be done, does not believe in Jesus.

He declared in Matt. 5:8, "Blessed are the pure in heart: for they shall see God." And through Paul He declared in Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Anyone who believes or claims that any man or woman shall ever be permitted to see God in His glory unless he has become pure in heart and holy by exercising himself unto godliness, does not believe in Jesus and shall never be acknowledged by Him in the Day of His glory. This point is made very clear in John 8:47, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." That is the rule Jesus laid down by which we are to decide who are of God, and it should guide us. He said in John 14:15, "If ye love me, keep my commandments." It is folly to claim to love God or Jesus and

then go in opposition to them; and it is certain we cannot keep their commandments unless we know them.

The beloved disciple of Jesus declared in I. John 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Do not blame us for this God-given language. The trumpet of the Lord gives no uncertain sound but speaks forth both loud and clear, proclaiming that all who say that they know God and are not keeping His commandments are falsifiers.

#### SALVATION NOT INSTANTANEOUS

When, as recorded in Luke 13:23, 24, Jesus was asked by His disciples: "Lord, are there few that be saved?" He answered them: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Why will they not be able? Because they have not kept the commandments of God and His Son, Jesus. After our Lord and Master had ascended to the Father, He sent back a message of what must be done to gain salvation, as we read in Rev. 1:3; 2:26; 3:21; and 22:14, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. . . . Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Now, to summarize: there are three steps to God's salvation. First, there must be wisdom or knowledge of His plan of salvation. We must learn what the Heavenly Father requires of us; and by thus doing we become one with Him mentally. The first step has then been taken.

After we have gained the knowledge of God's plan for humanity's salvation and agreed to serve Him that we may gain the "far more exceeding and eternal weight of glory" promised the faithful, we have taken the second step, morally. The moral part of this second step is clearly set forth in Rom. 2:13; Heb. 12:14; II. Cor. 7:1; and Phil. 2:12, "Not the hearers of the law are just before God, but the doers of the law shall be justified. . . . Without holiness no man shall see the Lord. . . . Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, by the spirit perfecting holiness in the fear of God. . . . Work out your own salvation with fear and trembling." The Almighty will send helpers along the way; also, as already proven, we have the promise of this life if exercising unto godliness, in which to become one with God morally.

When we have taken the aforementioned steps, mentally and morally, we have done all that is in our power to do. After Judgment—"for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II. Cor. 5:10)—it shall then be determined whether or not we are found worthy of the third step in this great salvation, namely, to be changed into the image of God physically, "from glory to glory" (II. Cor. 3:18). For, as we are told in Phil. 3:20, 21, we look for "the Saviour, the Lord Jesus Christ: who shall change our vile [corruptible] body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

That final step, that full salvation, will be "exceeding abundantly above all" that mortal man can ask or think.



## A Study of Biblical Evidence Concerning the The Apostolic Commission Fulfilled "THEY PREACHED EVERYWHERE"

**I**N ORDER to be perfectly fair in this investigation, we shall mention an objection often brought forward in discussion of this subject. It is this: How can we claim that Jesus promised to be with the Apostles in signs and wonders until the end of the Jewish Age only, inasmuch as He told them to go into all the world and preach the gospel to every creature? It is the objector's opinion that the proclamation given by Jesus to the Apostles has not yet been fulfilled, that the Gospel has not been preached to all the world.

The answer is: The commission given by Jesus to the Apostles *was* fulfilled in that age, and by them. Listen to Mark 16:20, to what was declared after the commission was given:

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

Could words more plainly express the thought? "They went forth, and preached every where . . ." They fulfilled the commission; they preached to that world. In Romans 10:17, 18, Paul testified to the same truth:

"Faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard?"

Now let the Apostle answer his own question:

"Yes verily, their sound went into all the earth, and their words unto the ends of the world."

This should be convincing proof to everyone; but Paul gives further evidence on the subject.

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven; whereof I Paul am made a minister" (Col. 1:23).

Here is positive evidence that those holy men fulfilled the commission in that age. Mark testified that the Apostles went everywhere preaching the Word, and the Apostle Paul confirmed it. It was the then known, civilized world to which they preached the Gospel, not to the Western Continent.

In a note in the Greek New Testament, a writer states:

"So great was the zeal and diligence of the Apostles and others, and so mighty were the operations of the Holy Spirit, that within thirty years after our Lord's crucifixion the Gospel was preached throughout nearly the whole world."

When we consider that it was about thirty-seven years after Jesus' crucifixion until the Jewish Age ended, and if in thirty years nearly all the world had been given the opportunity of hearing the Gospel, how reasonable that the command of Jesus that it be preached to "all the world" could have been and was fulfilled by the close of the age!

We often hear Matthew 24:14 quoted as proof that the commission given by Jesus to His Apostles has not yet

# HOLY SPIRIT

been fulfilled but still awaits its fulfillment. However, upon careful investigation, we find that this statement of Jesus' provides the most conclusive evidence to the contrary. In the first of the chapter the disciples were showing Jesus the temple, and He said unto them:

"See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

The first thing to which He called their attention was the destruction coming upon the temple, beautiful in its splendor; and the disciples said to Jesus, "Tell us, when shall these things be?" There are several questions asked and answered in this 24th of Matthew, but we can take up only the one that relates to our subject. In verse 14 Jesus taught what Paul confirmed when he declared that the Gospel had been preached to all the world.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations: and then shall the end come."

What world should end? The next two verses show plainly to what end He referred; that it was the end of the Jewish Age, when the temple and the city of Jerusalem should be destroyed; and has no reference to the end of the Gentile times at Christ's second coming.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains."

The desolation spoken of by Daniel the Prophet, was the "end" before which the Gospel was to be preached to all nations. Daniel had foretold the end of the Jewish world or age in words too plain to be mistaken. He said in chapter 9:26 of the book which bears his name:

"And the people of the prince that shall come shall destroy the city and the sanctuary . . . and unto the end of the war desolations are determined."

These prophetic statements of Daniel and Jesus were fulfilled when Jerusalem was destroyed, but ere the ending of that age or world "this gospel of the kingdom shall be preached in all the world for a witness to all nations," as said Jesus, and none can dispute His authority.

A footnote on Matthew 24:14 in Weymouth's Translation substantiates several aforementioned Biblical facts. It is concerning the phrasing, "the whole world" throughout which the Gospel of the Kingdom was to be preached. The reading is as follows:

"Literally 'all the inhabited' earth. The words appear to be used . . . of the Roman Empire—'the world' as known to the ancients. For the diffusion of the gospel within these limits, even in New Testament times, see Mark 16:20; Colossians 1:23."

That the Apostles fulfilled the commission given to them is stated by Mark, and doubly affirmed by Paul in his letters to the brethren at Rome, and at Colosse. Unlike the Apostolic Commission, the commission under which the Gentile believer labors contains no promise of accompanying Holy Spirit power. This is given by Jesus and recorded by John in Revelation 22:16, 17,

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely."

In the times of the Gentiles it is the assignment of the bride of Christ to herald forth the Spirit of truth, the word of life (John 6:63). All who compose the bride, the Church, can issue the loving invitation, Come and partake of the water of life freely.

### DIVINE REVELATION CEASES

#### "SEAL UP THE VISION AND PROPHECY"

We have learned from Jesus that the end of the Jewish Age should be marked by the suspension of Holy Spirit power and the destruction of Jerusalem. Another significant event which should occur at that time is recorded by Daniel.

This grand old Prophet was among the Jewish exiles of the Babylonish Captivity. The 9th chapter of the book which bears his name reveals his deep anxiety concerning the Holy City, Jerusalem. In response to the longings of his heart, the Angel Gabriel appeared to give him "skill and understanding." Let us read the Angel's message (Daniel 9:24):

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

This was the knowledge which Daniel had so earnestly coveted. At the end of the seventy weeks, prophetic time, the city of Jerusalem should be destroyed, and within that time a number of events were to happen: among them, everlasting righteousness, or the whole truth through Jesus, was to be brought in, thereby sealing up the vision and prophecy.

What is the meaning of the expression: "Seal up the vision and prophecy"? In Gesenius' Hebrew and English Lexicon we find the author gives the very text—Daniel 9:24. The word for "seal" is *chatham*, and the meaning given is: "From a letter or roll when completed the signification arises: to complete, to mark with a sign of conclusion, to finish."

This is truly wonderful light! Visions and prophecy would end with the destruction of the city at the end of the age. In other words, the written Word would be completed within that allotted time.

This evidence from Gabriel seems ample to convince every honest man and woman that after the destruction of Jerusalem any who might arise and claim to be the recipients of divine revelation must be branded as deceivers. All visions and prophecy were divinely sealed up, completed, marked with a sign of conclusion, finished. No man dare add another word.

#### "PROPHECIES, THEY SHALL FAIL; . . . TONGUES, THEY SHALL CEASE"

Let us combine with Gabriel's revelation to Daniel (that visions and prophecy should be marked with a sign of conclusion at the destruction of Jerusalem), a glorious gem of truth presented by Paul. His office as Apostle to us Gentiles attaches special significance to the Gospel message contained in his Letters. In the wonder-

ful 13th chapter of First Corinthians (verses 8—10) we read:

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Prophecies should "fail," speaking in unknown tongues should "cease," the imparting of knowledge by supernatural means should "vanish away."

Not only does Paul state that the gifts of the Holy Spirit should be withdrawn but he specifies the time of their withdrawal.

"When that which is perfect is come, then that which is in part\* shall be done away."

Scarcely could the Apostle have been more explicit. With the attaching of the "Amen" to Revelation, the perfect revealed will of God was in its entirety delivered to mankind. This usage of the "perfect" is justified by David in Psalm 19:7,

"The law of the Lord is perfect, converting the soul."

Weymouth in his translation of the New Testament gives a similar rendering of this passage from Paul. It reads:

"If there are prophecies, they will come to an end; if there are tongues, they will cease; if there is knowledge, it will come to an end. For our knowledge is partial, and so is our prophesying; but when that which is perfect is come, all that is partial will come to an end."

This conveys the truth that all gifts were to be superseded, abandoned as inferior; they were to be made void or useless by something that should be superior, that is, "perfect."

Every student of the Bible who grasps the tremendous prophetic significance of the book of Revelation will readily accept the fact that prior to its completion prophecy and divine knowledge were incomplete. But at the end of his apocalyptic work John was directed to write (Rev. 22:18, 19):

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We can readily see that when John penned "Amen" to Revelation the perfect had come. Nothing could be added nor anything taken from the Book: it was complete, "perfect."

"When that which is perfect is come, all that is partial will come to an end."

When the Bible was entirely written, that was the end of the "partial": the gifts were superseded, their need having disappeared.

\* "That which is in part": It will be readily understood that the partitive arrangement signifies the arrangement in which they possessed the gifts in part, as explained in First Corinthians 12:8—10, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

What wonderful harmony the foregoing statement from Paul establishes with the inspired writers! By limiting the duration of Holy Spirit power to the close of the Jewish Age, Jesus had strengthened Daniel's injunction that visions and prophecy should be completed and sealed up with the fall of Jerusalem. Then Paul informs us, in words too plain to be disputed, that the partitive arrangement should be withdrawn "when that which is perfect is come." Then prophecies should "fail," tongues should "cease," and the imparting of knowledge by supernatural power should "vanish away." This evidence from three sources—the Prophet Daniel, Jesus, and the Apostle Paul—provides a threefold cord which, according to the Wise Man, is not easily broken.

It was altogether reasonable that Holy Spirit power should be withdrawn when the purpose for which it had been given was accomplished. Through Holy Spirit power divine knowledge had been imparted to man; but now, with the existence of the completed written Word, no further revelations would be necessary. With no new truths to proclaim, the former function of the Holy Spirit to confirm new truths would be rendered obsolete. No longer could they cast out devils (a diseased condition, or insanity), speak with new tongues, take up serpents, drink any deadly thing, or heal the sick by divine power.

However, Paul assures us that the Bible is a complete Guide to moral rectitude (Second Timothy 3:16, 17):

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Since the Almighty has provided for us the completed Scriptures, which are "a thorough furnisher unto all good works," why need He add superfluous revelations to the canon?

*(To be continued)*

## IN THE HANDS OF THE POTTER

**J**ERUSALEM was already astir with morning activities as Jeremiah the Prophet seated himself by one of the gates of the city. Soon the market-place would be thronged, and he had come to speak a word for the Lord. As he drew his cloak about him to keep out the chill morning air, he murmured a prayer that Jehovah would instruct him what to say. Oh, if it were but possible to move the people of Israel to better living and to a fuller realization of their duty to their Creator!

The Prophet was living in troublous and distressing times. Mankind had lost sight of their real purpose in life; men were self-rich and God-poor. Sitting there with bowed head and a prayer on his lips, word came to him from the Lord, saying: "Arise, and go down to the potter's house; and there will I give you my message."

Jeremiah found the potter already at work, shaping a lump of clay into a useful vessel. As he watched, he was greatly impressed to see how disciplinary measures were used in the whole process of pottery making.

The soil or "dust" out of which the clay was made, had been carefully selected and was spread out in a large trough where water was sprinkled upon it. Treaders then trampled and mixed the muddy substance till the whole mass became soft and pliable. When it was of the right consistency, the potter cut off a piece of the doughy

substance. It was rough and ugly in appearance and took more than a gentle patting to make it without crease or wrinkle. In fact, the potter had to subject it to a violent slapping and striking with his palms till it took on a smooth texture and became a sphere in shape. It was then ready for the potter's wheel.

The potter's balance wheel was a horizontal disc that revolved on a vertical spindle. As the potter manipulated the wheel with his foot, he shaped the turning clay with steadying and skillful hands as it continued to revolve upon the spinning disc. Pressure was applied all the while, firmly and steadily till perfect curves and contours were formed in smooth and graceful lines, and a vessel of perfect symmetry was the result.

The Prophet took special notice that not every piece of clay responded to the potter's touch, and consequently not every lump was transformed into a perfect vessel; and how often grit and other foreign matter marred and ruined the potter's work. Thus much time and labor were lost; but, having no alternative, the potter would patiently take the ruined vessel off the wheel, and crumbling up the spoiled lump would throw it back into the trough where it would be sprinkled with water and worked again. This happened time and again.

Finally when a number of vessels were shaped successfully, they were put through the finishing process, that is, through a furnace-like oven where they were burned by fire. This burning in by fire not only hardened them for useful service but also set the colors permanently. Many times two and three burnings were necessary to bring out the brilliance in coloring.

Because the smallest defects showed up in the burnings, it was important that flaws be detected on the shaping wheel where they could be corrected. A vessel that came through finished as a perfect specimen was given a special trade name which meant that it was without a flaw. The potter was careful not to stamp the name upon any vessel that had the smallest defect. Generally, the defects that showed up after the fiery burnings were so pronounced that it made a vessel utterly worthless and fit only to be thrown out into the potter's field behind the workshop where it was broken to shivers and atoms.

As the Prophet pondered on the lessons learned in the potter's house and their applications, the message came from the Lord: "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

God will be the Potter—if we choose to be the clay! A solemn thought! Do we take in the magnitude and fullness of such an assertion? Do we realize what a favor the Almighty is bestowing upon us—interested in us, working with us, perfecting us?

God is still waiting to fill His House with chosen vessels of honor, individuals of perfect character and zealous of good works. Let us avail ourselves of the opportunity and enter the Heavenly Potter's House. Let us willingly and joyfully volunteer to be clay in the Potter's Hands.

As dust absorbs water, even so the mind that is hungering and thirsting after righteousness will absorb the Water of Life freely. God will not refuse help to a single soul who longs to be worked upon and be made over new. He does not condemn anyone for entering His workshop as an unsightly lump of clay, but He will condemn all who remain so. Even to such a one as Cain, came the admonition to strive harder. The Lord said to him, "If thou doest well, shalt thou not be accepted?" If willing and obedient, we shall be lifted out of the "dust" of mortality and remolded into a vessel worthy of immortality.



Theory alone will not make of us a new lump. Human nature being so stubborn through the deceitfulness of sin, it will take more than a pat on the back and a gentle handling to bring about a God-like appearance and a rounding out in holy virtues. A generous sprinkling of God's Word does soften the old carnal nature somewhat, but we need to be stirred and shaken from the dust of our former life. We need such an awakening that every nerve will pulsate with the joy of a new beginning.

Oftentimes it takes a hard blow of discipline in the form of some great crisis to get one to turn right-about-face and get started in the right direction. Such was the case of the Apostle Paul when stricken with blindness on the way to Damascus; Peter, when he suffered bitter remorse after his denial of the Master; Elisha, after the dramatic meeting with Elijah; Onesimus, the runaway slave, when he came under Paul's converting influence; and Ruth, the Moabitess, when she made a complete separation from all home-ties. In each instance, there was a complete turning point.

A mind that is pliable and impressionable will yield to discipline on the balance wheel of life. Through tests and trials, life takes on a new aspect. "Self" is no longer the main orbit. Our self-centered lives begin to revolve around the Creator and our whole life becomes God-centered.

It is one thing to have our spiritual life abundant, full and flourishing; and another thing merely to eke out an existence in holiness, stingily and sparingly. Oh, we may have taken our place in the potter's workshop; we may even have a good start going through the daily routine of things; but are we making real progress? Are we taking impressions, deeper and deeper into our hearts? Are we putting on the Christ-likeness?

The thought that God is making us over for Himself and is waiting patiently to see what we will make out of our lifetime, is refreshing and stimulating. But, human nature dislikes the idea that God uses human help to carry out His will. He used the Prophet Jeremiah as His mouthpiece. Shall we despise the chastening of the Lord because it comes through human instrumentality?

The message Jeremiah received that day from the Lord—how it should ring in our ears: "Behold, as the clay is in the potter's hand, so are ye in mine hand." Certainly we should remember it when the "going" is hard and trying; for, is the Potter to blame? It would help if we would but realize that it is the impurities that are being worked to the surface. Let us search; when the Potter is pressing forward, are we drawing back? Are we pulling away the shoulder or are we yielding in humble submission? Do we make the same mistake day after day without putting forth the effort to take on a holier impression? Consider, are we doing His will from the heart?

There is much in the natural make-up of humanity that can easily mar and spoil a seemingly perfect vessel. The outward appearance may be perfect, but what of the heart and mind? It does not take much, a streak of anger, a bubble of foolishness, a grain of jealousy, or a root of bitterness; any of these can exact a toll in time and labor and mar the genuineness of our endeavors.

It is something to keep turning in the right direction, always striving for the mark of perfection, always aiming to reach the plumbline and never losing sight of the Guiding Hand. It means something to learn wherein our duty lies; what is right and what is wrong; what is fair and just and what is mean and low; what is elevating and what is degrading; what is honest and what is untrue; when to say "yes" and when to say "no."

We do not get to be a perfect vessel at the first attempt, or even the second. How often we can fail! But let us not become discouraged. If we put forth the effort, the Heavenly Potter will not give us up in our failures. Time and time again He will sprinkle us with the water of life and continue to work with us.

Though our life may seem at times to be crushed and crumbled and broken, let us have more stamina than a King Saul, a Samson or a Judas. Arise, and let us get back into the struggle! Try again and again! Each good impression will make it so much easier for the next. Fortify the noble powers mightily for still another test of our material. Invariably it will take a determination of steel and will power of flint to carry us through every failure to an ultimate success. But to submit wholeheartedly, we shall have to get that courageous confidence and earnest conviction that all things are really working for our good, and that Someone is guiding still.

When self-aggrandizement is effaced and the contours of the flesh-man are dissolved, we will then take on the perfect symmetry of righteousness; we will turn whithersoever He wills; we will be able to smile through adversity; we will not chafe or gall though shackled to an unpleasant duty; we will bear the unkind words of false brethren without bitterness and will take criticism without retaliation. We can do all this and more if we remember God's promise of strength will be equal to our every need.

It takes more time and labor to make an exquisite vase than it does to make an earthen jug. Let us be more than a wash pot, as was Moab. Above all, let us be in the final Day a finished product; for there will come a time when the Potter will cease to work. Probation day will be ended. Will our cry be that of joy in perfectness or will it be a wail of sorrow: "Woe unto me, for I am spoiled!"

Having taken the molding and reshaping courageously, can we also take the burnings? Can we go through the furnace of affliction to make us firm and steadfast in every holy purpose? As the beauty of our character is burned in by fiery trials and tribulations, shall we come through without a flaw or defect, without murmurings or complainings? Let us take the burnings once, twice, thrice, if need be, till the pattern of our vessel bears the stamp of God, that "new name," etched in colors of heavenly splendor and luminous with celestial sublimity—a chosen vessel unto the Lord.

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Give us men with eyes to see,  
 Visions as they ought to be;  
 Men who champion the right,  
 Men with courage wrong to smite;  
 Men with boldness to begin,  
 And courage to fight on and win;  
 Men who will not stoop to wrong,  
 To please the vain applauding throng;  
 Men who'd perish with the just,  
 Than violate their sacred trust;  
 Who martialled hosts of hell (sin) defy,  
 Holding Christ's banner waving high.

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—Sel.

"May the spectacle of a pleasure-mad civilization ignoring the eternal truths, scorning the old virtues and sneering at ancient concepts, jar us out of indifference, resignation and the 'What can I do?' mood."

## Meditations on the Word

**MEMORY VERSE:** Ephesians 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not works, lest any man should boast."

It is often said, and truly, that when people seek advice, what they really want is confirmation of their own ideas. Nowhere is this truer than in the average person's approach to the Bible. While giving the Book lip-service as the standard of belief and the fount of all pure doctrine, they come to it with a grim determination to make it conform to their own particular creed or notion.

Needless to say, they have succeeded; for the words of God, like those of men, can be wrested and handled dishonestly, and thus made—or, better, apparently made—to prove anything and everything. It can be done, but the violence that is done to reason, common sense, honesty, and the Scriptural facts, is appalling.

Some years ago our missionaries were invited to fill the pulpit of a church in this State. The discourse was on the nature of man. Scores of texts were presented showing man is mortal, and immortality conditional. In the audience was a visiting minister, listening with increasing disapproval. Finally he challenged the speaker, and a lively discussion ensued. More evidence was rained upon him, to no avail. Excitedly he shouted, "I've got one text here that will overthrow all that!" The text quoted demolished his false theory; but the point is: He, a "minister," was willing to nullify all the Bible if only he might establish the creed in which he had been tutored!

How many times we have heard our meditation text used in some reprehensible way! While admitting that there is much in the Book which conditions salvation upon good works, the idea is too exacting to be popular, so the Jesus-did-it-all partisan invariably flies to this passage, which has been a choice morsel to his kind for many centuries: "By grace are ye saved through faith, . . . not of works, lest any man should boast." To them, this is it; and the rest of the Bible can be ignored as "out of step." The fact that a glaring contradiction is thus created is passed lightly by; better that than good works!

Upon analysis, or even upon a careful, honest reading, this passage positively will not sustain the lazy view of salvation. Let us take it apart and see what it looks like, being careful to put it back together just as we found it.

"By grace are ye saved." People think they know how to define grace; but do they? God's definition is not man's. Titus 2:11, 12, leaves no room for doubt: "The grace of God that bringeth salvation . . . teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Does that sound like "unmerited favor"? Could "grace" be more inseparably coupled with good works? This grace brings salvation, and we are told in Romans 1:16 and I. Cor. 15:1, 2, that salvation comes by obedience to the gospel, which, then, is grace, truth, the Word of God.

"Through faith." But certainly not by faith only, or by a dead or barren faith. "Without faith it is impossible to please" God, for James assures us three times in one chapter (2:17, 20, 26) that faith without works is dead.

"And that not of yourselves: it is the gift of God." We can all agree that it is of the Lord's mercies that we have received His truth; it certainly never came from our own minds. Both the gospel and its rewards are gifts of God. The story is all straight and harmonious thus far: but

here is the test: "Not of works, lest any man should boast."

Well, on the very face of it, we can be sure that Paul is not speaking of the good works which he so often recommends and commands, for in these works boasting is automatically excluded as a work of the flesh, the kind of works of which we are told, "They which do such things shall not inherit the kingdom of God." The instant a man begins to boast, he marks himself as a non-Christian, and his works are not acceptable. The Bible speaks of various kinds of works, some good and some bad. Boasting can be connected only with bad works.

It is true that a barren legalism—meticulous observance of the letter of the law without its spirit—always gives rise to comparison and boasting; and this legalism was the essence of the Judaism of Paul's day. The attitude is well illustrated in the parable of the Pharisee, who boasted in prayer, "I fast twice in the week. . . ." It does not affect my daily living or my relations with my fellow men, but the Law prescribes fasting, therefore if I fast twice a week, I am twice as holy as the man who fasts only once—and so on, *ad nauseam*.

In Matthew 6 Jesus condemns this type of "works," whether fasting, prayer, or almsgiving, as ostentatious, hypocritical, and worthless for salvation. This was the sort of works against which Luther, fifteen centuries later, rebelled. He was an enemy of good works as the Bible defines them, violently opposed to the principle of "Work out your own salvation," and willing to drop the Epistle of James from the canon: but he was repelled by a church which had become completely legalistic and Pharisaical. "Works" in his time meant penances, prayers, pilgrimages, and payments—especially payments. Nor has the system changed in the Mother Church, as the schedules of penances and indulgences will prove. A virtue is made of repetition; ten *Aves* are more potent than one, and a hundred still more so. The quaint Buddhist custom of multiplying virtue by the use of prayer flags and prayer wheels is just as logical, and more ingenious.

With such works God is not well pleased, nor with any which lead to boasting. This is a personal matter which touches us all, for none of us is wholly beyond temptation on this point. Actions which, properly motivated and performed in humility, could be fruits of the Spirit, are ruined by pride and self-righteousness, and become unacceptable to God.

A major problem of the First Century Church, and still a problem to some, was the Law of Moses, which had become a dead letter, expiring by limitation, but which the Jews obstinately refused to relinquish. The works of a defunct law could never bring salvation, no matter how zealously or sincerely performed. Paul pleads with his Jewish brethren to accept the change. Righteousness will save, he assures them (Rom. 9:31, 32; 10:1—3) but not Levitical righteousness, or their self-righteousness.

Without exception, those who fly to our meditation text for support stop short of the 10th verse, and for good reason: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Let us not forget the words of our Master: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Again in the last Letter given to humanity, Jesus' voice comes ringing down through the ages, saying: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

This do, and there will be no place for boasting, but rather a profound and Christlike humility.



## ITEMS FROM OUR MAIL BAG

This letter and renewal of subscription from a brother Bobcaygeon, Ont., Can., is evidence of continued interest.

"Megiddo Mission, Sirs: Enclosed find amount for which kindly send me the MEGIDDO MESSAGE for one year. I wanted to go across for the Christmas at the Mission but was unable to go. The MESSAGE is certainly the best I have received for a long time. In the near future I want to get *The Known Bible and Its Defense*. C—C—"

The following is from a sister at New York City.

"Dear Sister: . . . During the Abib Celebration at the Mission I thought about what a nice time we had last April 14 when we visited at the Mission. But I do thank God that although I was not there I had the Mission paper with all the truth about Christ's true birthday; and it is something to be thankful about.

"It is a pleasure to be able to have a paper with so much truth in it to read. Especially with all the evil in the world today, we do need a real truth like the MESSAGE, because it holds us up and helps to make us more strong in the midst of all the trials which we are confronted with. It is true indeed that we have to watch at all times, for there are so many besetting sins which arise to attack us in this walk of life. It was a lovely day here during true Christmas Day, and also true Easter. Now I will come to a close. . . Yours striving, M—P—"

A young sister writes from Brunswick, Maine.

"Dear Sister: As the Gentile times are drawing to a close, how we should work to be more like our Master, Jesus, and not waste a second of the precious time granted to us. It's quite a task making ourselves over into new creatures, but it can be done if only we are willing to do it.

"It gives me such comfort knowing I am doing right and trying ever so hard to live out God's commandments. We know we're not working in vain, for we are told in St. Matt. 16: 27, 'For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.'

"Work for the night is coming,

When man's work is done."

That is part of a song I knew as a child, never knowing what it meant then. How glad I am that my eyes have been opened! and now with God's help, I hope to reach the mountain top before the sun sets. G—L—"

A brother at Little Valley, N. Y., sends his reply to the monthly letter.

"Dear Brother: Yes, we are very fortunate to have the opportunity to be among the few people that will listen to God's Word and to have our understanding put aright, that we may be able to understand what God means by what He says. For example, Psalm 100: 4. Yes, we do have plenty to be thankful for; for though sometimes when things go wrong and it seems as though one could not take much more, all you have to do is look around and you will find someone worse off than you are; so we should be thankful, it could be worse.

"Yes, as one reads and studies God's Word he will begin to see and understand that this life does not have very much happiness in it at its best, for the things that make most people happy are worldly pleasures, and they are very expensive and last for only a few hours and are past and gone, a memory soon forgotten. . . . We learn from God's Word that we are to give up worldly pleasures in this life if we are to gain the pleasures of eternal life. From a brother striving, M—S—"

## LET THIS NEW DAY BE A CROWNING DAY

Many of the most significant things in life we give so small note to—the new day, for example. Most of us take it as a matter of course. We go to sleep at night expecting that we will open our eyes on a new day. And we usually do. There are some who do not.

To me the new day is always a thing of wonder. For long hours I am lost in sleep. All the doors to consciousness have been closed. Then suddenly I awake, with not even the memory of a dream. But the light of a new day streams into my room; no other day like it, none other ever to duplicate it. This day—unique.

The first thing upon awakening in the morning should be to express our thankfulness to God for the privilege of another day, and for the opportunity to do something of moment and to help someone else to be thankful for the day. How little any of us ever know about the possibilities that a single day may reveal!

To those of us who know that we are now living in the closing hours of the Gentile age and who know that any hour may be *the hour*, the thought should be sufficient to arouse us to be overcoming every evil and make each new day a very special day, doing all to the glory of God. Our beloved founder of the Mission once said: "In the fear of the Lord, let this day be the crowning day of your life."

## RULES FOR HAPPY LIVING

A few simple rules will help us keep a glowing countenance: Keep your heart free from hate, your mind from worry. Live simply; expect little; give much; fill your life with love; scatter sunshine. Forget self; think of others, and do as you would be done by. Helping others is the secret of happiness.

Happiness is likened unto perfume, sprinkle it on others and you will get some on yourself. Life is so brief there is really no room for bitterness and hatred in the heart. It will take every moment we have left of this probation day to think on the true, honest, just, pure and lovely things of life. These are the things that will make us happy and contented. We should be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

Great people are not affected by each puff of wind that blows ill. Like great ships, they sail serenely on, in a calm sea or a great tempest. If we are to be successful and happy in the future, we must now make the most of the present. So let us face toward the sunshine of Truth and let the shadows fall behind.

—Contributed.

## Prayerful Moments

Cleanse our hearts from selfishness.

We need Thy help, our Father, and we seek it humbly.

Save us from thinking even for a moment that we can feed our souls on material things.

Save us from the delusion that the piling up of wealth or comfort can satisfy.

As we are ever sensitive to the hurting of our own feelings, may we be sensitive also to our grieving Thee when we give ourselves to the lesser loyalties than the highest and best.

## BABYLON SHALL FALL

*"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT. . . . And the woman which thou sawest is that great city which reigneth over the kings of the earth" (Rev. 17: 5, 18).*

Proud Babylon sits as a queen,  
Proclaiming all the world her own.  
Her splendor everywhere is seen,  
And everywhere her glory known.  
Her costly merchandise is sold  
Wherever men are found to buy;  
In advertising she is bold,  
And does not hesitate to lie.

Her doctrines, like a blanket spread  
Upon the land, have hid from sight  
The blessed Word of God, until  
The world is left as dark as night.  
She cloaks the Truth in mysteries,  
And hides its teachings, pure and plain.\*  
Her aim and object is to please  
Her subjects, lest their interest wane.

She boasts that "I shall never see  
The sorrows widowhood may bring;  
Nor will the loss of children be  
The cause of many a poignant sting."  
But God has said, these two shall come  
Upon her unexpectedly,  
To be the just and final sum  
Of her inglorious perfidy.

Lo, it shall not be long until  
Her lovers shall be caused to mourn,  
As, standing on the distant hills,  
They see her, of all beauty shorn.  
Her merchants shall no longer reap  
The millions that her traffic brought;  
In bitter sorrow they shall weep,  
When viewing the destruction wrought.

All who have shared her wealth and fame,  
And reveled in her banquet halls,  
Shall soon share her disgrace and shame,  
And cry, when that great city falls,  
"Alas! alas! for in one hour,†  
Is Babylon reduced to naught;  
Though kings submitted to her power,  
And unto her their treasures brought."

"Come out of her!" Jehovah says;  
"Flee Babylon before too late.  
Forsake her thoughts and practices,  
Or this will likewise be *your* fate."  
Yes, Babylon will surely fall—  
Oh, brother, haste, do not delay;  
But heed the Father's loving call,  
And flee from Babylon *today*.

\* Prov. 8: 8, 9; 30: 5. † 40 years, Micah 7: 15.